

THE SWORD OF THE LORD

EDITED BY JOHN R. RICE

Office 512 West Franklin Street, Wheaton, Illinois

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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GOD'S PRECIOUS THOUGHTS

By Walter Lewis Wilson, M.D.

(Preached on Moody Bible Institute radio station WMBI, Chicago, May 29, 1940. Stenographically reported.)

Now let's read Psalm 139:17: "How precious also are thy thoughts unto me, O God! How great is the sum of them!"

Isn't that a lovely passage? Let me read it again to you:

"How precious also are thy thoughts unto me, O God! How great is the sum of them!"

Now let's analyze that Psalm. What does that verse say? What is He talking about there? First that God has *revealed* His thoughts to us. We would never have known them if He hadn't of His own voluntary will told us what is going on in His mind and heart, and then, second, we find that those thoughts are *precious*. And third, he tries to tell us *how* precious they are. And then fourth, we find how we may *know* them. And then fifth, we find how that there is a *miracle* in these thoughts; and sixth, the *great value* of those thoughts, and seventh, the *great number* of those thoughts, and then eighth, those thoughts are to *me personally*, see? He says, "How precious are thy thoughts unto me." There is personal application of them. And then ninth, God wants us to tell Him that we *appreciate* His thoughts.

This is wonderful for us to consider. The first thing we ought to ask our hearts is, "Do we know what His thoughts are that are revealed in His Word?" They are not revealed in false doctrines nor in false religions nor in false teachings, but only in God's Word do we find God's thoughts revealed.

We will notice on this program many of those thoughts. Some pertain to your body, some pertain to your soul, some pertain to your family, and some pertain to your business. Some pertain to personal relationships, some pertain to your relationship with your relatives, others pertain to the relationship to God, and some pertain to your relationship to the Bible, and others about eternity. You see, all these thoughts of God are revealed to us. And the Psalmist says, "How precious they are!"

Precious—what makes anything precious? Well, quite a few things are precious to us because of their relationship. Now the mother takes up her little baby six months old, and she calls it precious. She loves it and kisses it and plays with its little toes and the little fingers, and, my, how delighted she is with it! And yet it is doing nothing but causing her a lot of trouble. She wants to go out, but there is the baby. She wants to entertain, but there is the baby. She doesn't have as much time to sleep because of caring for the baby. Oh, the work that baby entails, all sorts of cares! Feeding it and the rest of it. And it must have a special bed, and a special buggy, and, oh, my, and the washing! And yet she calls it precious. This thing is a nuisance to have around! Excuse me, mother, what I mean is, it isn't very profitable to you. It isn't bringing much blessing except in your heart, and yet it is precious because it is *your baby*. Isn't that why you call it precious? You are not getting anything out of it except joy in your heart and loving it. It is causing you plenty of trouble.

So a thing is precious because it is ours. Some of these thoughts of God's ought to be very precious to you because they are thoughts about *you*. God says, "For I know the thoughts I think toward you,

saith the Lord, thoughts of peace, and not of evil, to give you an expected end" (Jer. 29:11). "I know the thoughts I think toward you." That ought to be a lovely thing for your heart because that God has thoughts of kindness and thoughts of peace to you.

You see, you are of no value. You should have nothing but His rod, nothing but punishment. If we would ever be honest with ourselves, we would see that all we deserve is God's wrath and God's punishment. We don't deserve a thing from Him except to be sent out of His presence forever. But doesn't He say He has thoughts of peace toward you and He wants you to have the right kind of an on the way.

Thoughts of peace. In order that you may have that peace, He has given to you the Prince of Peace, the Lord Jesus, and He came and made peace by the blood of His cross. He is the great peacemaker. When you trust your soul to Him, then He gives you peace with God. And when you trust your life to Him, then He gives you the peace of God. I wonder if His thoughts are precious to you?

But notice the Psalmist is rather bewildered by the great number of them and the wonderful value of them, and so he said, "How precious also are thy thoughts unto me, O God." Well, how precious are they? You have some things in your home that you don't guard very carefully. You throw them around and don't pay much attention to them. And then you have others that you guard very carefully. Oh, my, how you lock up the house at night to prevent their being stolen and protect them from robbers and thieves. And other things you leave sitting around, and you wouldn't care if somebody does take them. Are you that way with God's thoughts? Or, are they precious to you? How precious are they? Do you try to find out how many there are? We will consider a great many of them, and will read about a number of them.

In Psalm 40 and verse 5: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us; they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." "Many are thy thoughts." You just stop sometime—do it now if you have time—and think what He is thinking about your soul. What are the Lord's thoughts about your soul? He wants us to be aware of them, we know. He wants to save your soul, so He gave the Lord Jesus. He shed His blood to do it. He wants your soul to grow in knowledge of His Word, so He has given us the Bible. He wants you to grow in knowledge of how to do work for God and how to accomplish the purposes of God, so He sent you His Spirit to make you able and effective in what you do.

"How precious also are thy thoughts unto me, O God." Now why unto you? Because there is nobody else in the world like you. You have a different disposition, a different temperament, a different make-up from anybody on the earth, and God has to deal specially with you because there is nobody else like you. Such a blessing it is, nobody has my temper, my lips. You have your own. Everything about you is different. Everything about your body is different. Everything about your spirit and soul is different from anybody else in the world. Therefore the Lord deals specially with you and has special

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WAR --- Should Christians Fight?

(1) Have Governments the Right To Kill? (2) Does War Ever Please God? (3) Should Young Men Obey the Government When Drafted? (4) Can A Soldier Be A Good Christian?

BY EVANGELIST JOHN R. RICE

Communism, that most violent and bloody and murderous of all political theories, has assiduously spread the doctrine in America that war is always wrong. Most Pacifist organizations in America are sponsored by Communists. Many university professors and many ministers have joined in the hue and cry for peace at any price. Particularly, thousands of students in universities under "pink" or red professors, have vowed never to fight in any war. Good men, good women, good ministers of the gospel and noble young people have been taught strange things these modern days.

Besides Communism and alien forces which plan to weaken the United States army and hinder preparation for defense, and weaken and divide the morale of the American people, other elements have clouded the issue about whether it is ever right for a Christian to go to war. There are those who want peace at any price, those who have grown soft with the years, who do not really prize the liberty, the freedom which in America was won by so much blood and which can only be kept by eternal vigilance. Such people think that suffering and privation and hardship is to be avoided at any cost. We are a luxurious people and the American people do not have the strong convictions, the love for freedom and right that once was the heritage of American manhood.

Then theologically the Bible is no longer the guide and standard

by which people generally settle matters. There is little hatred for sin. There is no recognition of the high duty and responsibility of putting down sin. Our consciences have been blurred. We do not believe in a Hell for sinners. We do not believe in the death penalty for criminals. We do not believe in corporal punishment for children. People are not stirred by the oppression of the poor, they do not have a holy indignation over the breaking of covenants, the stealing of liberties, the murderous hate toward Jews, the blasphemy of dictators. These things have clouded our opinions about what is right and what is wrong.

Nearly all the talk about wars is from the basis of self interest. Should America go to war? Those who think we ought, use altogether the argument that it is for our own safety to do so. Those who think we ought not, think it for our own welfare and safety not to do so. Selfishness, the sinful disregard for principles, is back of most people's opinion on this matter.

For instance, America felt badly about Italy's rape of Ethiopia, but we were glad to sell her the materials to do it with. Japan's inexcusable attack on China with slaughter, rape, banditry and utter disregard for the rights of others, shocked many Americans. But it did not hinder us from selling them the scrap iron to make bombs nor selling them the bombing planes with which they murdered hundreds of thousands of defenseless women and children, non-combatants.

Without the active support of American business men of the nation as a whole, Japan could not have gone six months. We deplored the sorrows of China, but that was not nearly so important as the money we made out of the war! Thus we felt very cheerful after all, about the European war if it would mean that England and France would buy from us war materials, planes and food in larger quantities!

But the place to settle the principles of right and wrong in regard to war is in the Bible, the Word of God. The Bible will not please the warmongers who want vengeance or who think that war would bring prosperity. Nor will it please the Pacifists, the peace-at-any-price group, friends of Russia, fellow-travelers with the Communists, the group who do not care about sin, who are not disturbed about the liberties of the world nor the oppression of the weak. Yet the Bible is the only rule by which a Christian may safely go. Right or wrong, for the Christian, is settled by the will of God as expressed in His Word, the infallible Bible.

I. No One, Acting For Himself, Has a Right To Kill

"Thou shalt not kill!" so says the Sixth Commandment, and the command is repeated many times in the Bible. Murder is treated in the Bible as a dreadful sin, and Revelation 21:8 tells us that "murderers... shall have their part in the lake which burneth with fire and brimstone; which is the second death." The taking of human life by an individual of his own choice, and for his own purposes, is a most horrible sin. All human laws count it so, even as does the Bible.

But God sees the heart, and He

counts hate as murder. First John 3:15 says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." And Jesus warns in Matthew 5:21 and 22 that one who is angry with his brother without a cause or who shall say, "Raca" or "Thou fool," has broken the commandment, "Thou shalt not kill," and "shall be in danger of hell fire." To kill, either in fact or in wish, is a horrible sin. It is clear that the Bible speaks of murder in these passages as the outcome of hate and malice, and evil intentions. Killing is murder, when man for his own wicked reasons, whether out of hate or revenge or for profit, kills.

Yet we must remember that killing is not always the same sin, and the killer is not always equally guilty. The laws of our land recognize degrees of guilt: first degree murder, second degree murder, manslaughter, negligent homicide, etc. The man who kills without malice or aforethought is not counted as guilty as one who has deliberately schemed to murder. One who kills in self-defense is certainly not as guilty as one who kills for the pleasure of destroying an enemy. One who kills accidentally is guilty of negligence, but certainly not of murder.

Where did this distinction first arise? Where did it come before incorporated in Roman law and English law and American law? Why, it came from the Bible! In Exodus 21:12 to 14 we read:

"He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die."

You see, one who presumptuously, intentionally, with malice or aforethought killed his neighbour was to be immediately put to death, but one who, in the sudden hate of passion and a quarrel, without planning to do so, killed his neighbour, was offered a place of refuge whither he might flee. That shows that there is a difference in the guilt of killers, depending on motives and circumstances.

In the same chapter, verses 20 and 21 say:

"And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money."

Here, if a man intentionally killed his servant, he should be punished. But if the servant should die later, showing the man did not intentionally kill his servant, but simply beat him to make him mind, or to subdue rebellion, then no punishment was inflicted. Severe punishment was sometimes justifiable and even necessary with servants, but to intentionally kill one was not justifiable.

The Bible even teaches that in defense of life and property, one may have a right to kill. In Exodus 22:2, 3, in the same Mosaic law which includes the Ten Commandments

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ments, we find the following statement:

"If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

Here it is clear that if a burglar be killed in the night, found in breaking up or stealing, no blood should be shed for him. That is, the man who defended his home and property is not to be punished for it. But if in the daytime a man be caught stealing, that is different. The man would be recognized, and he could not get away, as in the darkness. He should be made to restore and not slain. So a man would not have a right simply because he was angry, to kill an intruder, or a thief or burglar or one who threatened him; but as a matter of right, it would be proper for a man to smite an unknown assailant in the dark. Thus each man could protect his own, and crime and wickedness would be discouraged and made unprofitable.

Modern laws make this same distinction. In some states, in Texas, for instance, robbery with firearms is punishable by the death penalty, while simple stealing is a far different matter. But the important point here is that there are degrees of guilt in killing, and in some cases, clearly defined, the Bible orders that no punishment is to be given.

But God Himself Kills

However, sin must not go unpunished, and God Himself has often slain the wicked for their sins. In Genesis 38:7 we are told:

"And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him."

Verse 10 concerning a brother of Er, Onan, says:

"And the thing which he did displeased the Lord: wherefore he slew him also."

God killed all the firstborn of the land of Egypt as a lesson (Exo. 12:29). When they offered strange fire before Him, God killed Nadab and Abihu, sons of Aaron (Lev. 10:1, 2). God killed Uzzah because he put forth his hand and touched the ark of God (II Sam. 6:6, 7). God opened the earth and swallowed up Korah, Dathan and Abiram and their families, the rebels against Moses and against God (Num. 16:31, 32). God killed 185 thousand men in one night of the army of Sennacherib as they surrounded Jerusalem and blasphemed God (Isa. 37:36).

And in the New Testament, too, God slew wicked people directly. He smote King Herod immediately for his sin of wicked pride, and he was eaten of worms and gave up the ghost (Acts 12:23). God killed Ananias and Sapphira instantly, at the word of Peter, for their sin of lying to the Holy Ghost (Acts 5:1-10). We are even expressly told that God caused some Christians at Corinth to die because of the wicked, worldly way they came to eat of the Lord's Supper (I Cor. 11:30).

And God many times instructed individual men to act for Him in putting sinners to death. God told Moses and certain Levites, after Israel had made and worshipped the golden calf, to go in and out throughout the camp, killing people, and about three thousand were killed for their sin, and to appease the wrath of God.

Phinehas, grandson of Aaron, took it on himself to stop adultery of Israelites with Midianitish women. He followed one couple into the tent and killed both in the name of the Lord (Num. 25:7, 8). Already God had started a plague among

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EVANGELIST JOHN R. RICE,
EDITOR AND PUBLISHER

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the Israelites for their sin and His will was clear. And in the same chapter Phinehas is greatly honored by the Lord for this righteous act.

Samuel the prophet, following the instructions of the Lord, hewed King Agag of the Amalekites in pieces, after Saul had brought God's anger on him for failing to do the same (I Sam. 15:8).

Elijah at Mount Carmel, after the fire of God came from Heaven in a wonderful answer to prayer, slew all the prophets of Baal at the brook Kishon (I Kings 18:40).

And while Peter did not himself kill Ananias and Sapphira, it was at his believing word that God killed them, just as the apostle Paul, by faith, smote with blindness the sorcerer Elymas (Acts 13:9-11). To many men, doubtless, death has come straight from the hand of God by His servant, just as the judge, Ehud, came to Eglon, king of Moab, to smite him with a dagger, saying, "I have a message from God unto thee," and killed him (Judges 3:15-21).

God has sworn that men shall be punished, and He brings death upon sinners.

God Authorizes Governments To Kill Criminals

Some foolish and some wicked men say that the death penalty, when assessed by the court and executed in the electric chair, is only legalized murder. But they do err, not knowing the scriptures. God has plainly commanded that organized society shall kill murderers and those guilty of certain other crimes.

Before the flood, all civilization went rampant into sin. There was no organized government. There were no officers of the law, there was no set penalty for murder. Therefore, the earth was full of violence and God determined to drown the whole race in the flood, saving only righteous Noah and his family. After the flood, therefore, God laid down specific rules about violence and murder. God said to Noah:

"And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso shedeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:5, 6).

God demands that "whoso shedeth man's blood, by man shall his blood be shed." And thereafter, through all the Bible, in all dispensations, this rule has held good and holds good today. God demands that murderers shall be put to death by society.

In the Mosaic law we find these commandments:

"He that smiteth a man, so that he die, shall be surely put to death" (Exo. 21:12).

"And he that smiteth his father, or his mother, shall be surely put to death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father, or his mother, shall surely be put to death" (Exo. 21:15-17).

"For every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his blood shall be upon him. And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death" (Lev. 20:9, 10).

Thus it is evident that murder, adultery, and kidnapping were to be punished by the death penalty. Other Scriptures also demand the death penalty for idolatry, witchcraft, and rape, under the Mosaic law.

This same teaching is carried into the New Testament.

Romans 13:1-6 says:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a ter-

ror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing."

Notice these statements in the following passage:

"The powers that be are ordained of God.

"Whosoever therefore resisteth the power, resisteth the ordinance of God."

And of the ruler:

"For he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Officers of the law, then, are ministers of God. Governments are of God. The avenging sword of the executioner is the sword of God, and the man who pulls the switch when a criminal dies in the electric chair, pulls the switch as the agent of an Almighty God who has commanded the death of such criminals.

To deny the right, yea, the duty of government, to assess and inflict the death penalty is to deny the authority and right of God, and that course leads to anarchy. The governments of the world have the right and duty to put to death criminals and rebels against the government and against society. Kings and governors carry the sword of God and they are the ministers of God to execute His wrath and vengeance upon sinners. That is the united teaching of both the Old and New Testaments, and all citizens should pay tribute, that is, taxes, for this very cause, that the government may have strength to protect us from criminals and to enforce the laws. Those who resist the powers that be, resist the ordinance of God and the ministers of God.

Officers of the law may be wicked men, but they are to be respected for their position as servants of God. They may not serve God from the heart, yet He has chosen to use them for His will in the matter of punishing criminals.

Let no Christian, then, ever talk against the death penalty for murder, for kidnapping, for rape, or for treason in time of war. In these matters the laws of the land are the laws of God, and the officers of the law should enforce them as solemn duties.

It is obvious, then, that a Christian might well serve God as an officer of the law. Christian judges ought to sentence criminals who deserve it, to death. Christian jurors should vote with the Bible on this question. A man might be a most devout Christian and be a paid executioner for the government. It would be a pitiful job, a heart-rending job, but not one that would displease God. I should think a Christian ought not rejoice in the suffering and death of sinners any more than God Himself does, but a Christian ought to be glad for God's will to be done and for sin to be punished, for the benefit of all mankind.

It is proper, then, for a Christian to be a policeman, or to be a sheriff, and in line of duty, to arrest criminals, and if need be, according to the law, to kill them. The death penalty for certain crimes is assessed by Almighty God and must be enforced by governments and their agents if we are to please God.

God Sometimes Justifies A Nation Going To War

We have seen that God has given organized society the responsibility for seeing that sin is punished. The rule, "He that shedeth man's blood, by man shall his blood be shed" (Gen. 9:6), is that rulers are responsible to exact the death penalty on criminals. Governments properly have armed police forces.

But a police force is really a small army. Many nations have engaged in war, with no more soldiers than the police force of New York or Chicago or London. Armed men, representing the government, putting down crime and bloodshed

— it is the same whether you call them a police force or an army.

There is no doubt that war is a wicked, awful business. Surely God must hate it. General Sherman said, "War is Hell." All good men must hate war. Charles Spurgeon said, "I delight to see a soldier become a Christian. I greatly regret to see a Christian become a soldier." The bloodshed, the hate, the suffering, the breaking down of morals, and the destruction of property and social values in war is terrible.

But there are some things that are worse than wars. In God's sight, sin is always worse than bloodshed. Many thousands of the best men this world has ever seen have resolved that it were better to go to the war than be slaves; that it is better to die than lose freedom. In the words of Patrick Henry, they said, "Give me liberty or give me death!" War is not necessarily the worst thing in the world. There are times when nations ought to fight. There are times when Christian men ought to go to the army, shoulder arms, obey orders, and if need be, die for their country.

Nothing is clearer in the Bible than that God is the God of battles, and that He frequently led His people into war, and then gave them the victory.

We have preached much on the love of God and His tender mercy. We should preach more on the wrath of God against sin. God hates sin. God brings judgment and destruction on sin. "The wages of sin is death." The wages are the same for the individual that sins and for the nation that sins.

It is clear from Exodus 17:8-16 that when Moses sent Joshua and an army of Israel out to fight the Amalekites, God was with them, and we are told that "the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Again, in First Samuel 15:2 and 3, God took up His quarrel with the people of Amalek and sent King Saul to de-

stroy them, with this command:

"Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and sucking, ox and sheep, camel and ass."

King Saul took 210,000 soldiers for that war, to do what he was plainly commanded of God to do through the prophet Samuel. They were a wicked, idolatrous, iniquitous nation, one that would be the ruin of Israel if they were allowed to live, and God commanded that they be destroyed. Later, when Saul spared King Agag alive, we are told that "Samuel hewed Agag in pieces before the Lord in Gilgal" (I Sam. 15:33). God clearly led the children of Israel in their wilderness wanderings and He blessed them in delivering to them the people of Og, the king of Bashan and Sihon, king of the Amorites (Deut. 3:1-6).

The men of Reuben and Gad wanted grazing land on the east side of Jordan and Moses permitted them, saying:

"If ye will do this thing, if ye will go armed before the Lord to war, and will go all

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God's Precious Thoughts

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thoughts about your special needs. "How precious also are thy thoughts unto me, O God."

Now you may have had a lot of trouble and difficulty and you may have thought the Lord had forgotten you. But this verse surely reminds you that He has not forgotten you at all. His thoughts are thoughts of love and peace and kindness to you, and thoughts of grace, and thoughts of a golden future, thoughts of a perfect and beautiful heart for you, and thoughts that are beautifully sweet. Notice what that verse says: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

How may we know those thoughts? well? By reading His Word. We read, for instance, that it is not the will of God that any should perish (II Pet. 3:9). That shows His will is for you to be saved, doesn't it? "But that all should come to repentance." And again the Lord Jesus said, "This is the will of Him that sent me, that every one that seeth the son and believeth on him should have everlasting life and I will raise him up at the last day" (Jno. 6:40). So it is God's will that you should take a good, long, serious gaze at the Lord Jesus and then beholding His loveliness, His beauty, His saving power, His wounds, you feel like you want to trust Him with your soul, and you do so, and then it is the Father's will also that Christ Jesus should raise you up and give you blessing in the glory of your new body at the resurrection. So those are some of His thoughts.

Some of His thoughts are: "Husbands, love your wives" — not endure your wife — love her. That is some of His thoughts, because He knows very well that if you love her you will not complain so much about the beans when they are burned, and if supper is a bit late, or when things are not just right on the bureau that ought to be put away, such little things that you think she should do for you. Your thought would be lovely thoughts toward her if you do as the Lord tells you to do. He says, "Husbands, love your wives." And then He says, "Children, obey your parents." That is some of His thoughts, precious thoughts. Have not you noticed the children that do not obey their parents become lawless nuisances in the neighborhood and a bother to the police? But those children that learn obedience at home become obedient when they are out away from home. Those are precious thoughts, aren't they?

Then there are millions of God's thoughts, that verse 5 in Psalm 40 said. He looks down and sees every person and has special thoughts and love about each of those persons. Well, you don't when you see them. You go on your way and pay little attention to them. You pass a man on the street, and you don't care anything about his life or how he lives, or where he lives. You don't care how he spends his time and money. You don't care anything about them. Why should God? God is a millionaire. He made the gold, so He is greater than that. He made the lilies, so He is more beautiful than they. He made the lions, so He is stronger than they. Why should He bother Himself then about you and me? Millionaires don't do that.

They don't worry about other people's affairs. They have enough to take care of their own. But here the eternal God in Heaven with world upon world hanging upon His hands and the care of myriads and multitudes of birds and beasts and bugs and insects that have to be fed by Him and cared for by Him and provided for by Him and protected and taught by Him. But his tender bosom makes room for you. He has time for you! The miracle is that He thinks about any one of us and thinks favorably. That is a beautiful picture that the Lord gives for each one of us. He planned your life so it would be rightly a wisely spent life for the

glory of God and the salvation of souls.

And then you think of the value of these thoughts. Their value lies in the results that come from them. Those thoughts about Israel, weren't they wonderful? You remember when Solomon said, "Lord, give me wisdom," the Lord said, I will not only give wisdom, but I will give you honor and wealth such as no person on earth has ever had before." And God gave him about seven and a half billion dollars. Just think of it! My, what a tremendous sum. Those were God's thoughts toward him. What lovely, delightful thoughts they were, weren't they?

Then think of God's thoughts about leprosy, thoughts that the leper might be brought to the priest and announced cleansed of his leprosy so that he might go back to his family again and live at home again in sweet family relationship, and go back to the tabernacle or temple to worship, and go back to his business enterprise. How nice God's thoughts were.

And there are certain things about God's thoughts on the food line. Isn't it blessed that the Lord has given so many kinds of fruits and greens and meats and vegetables to eat, and has given us a digestive system that can take care of them? You know, God had to think all that out. You and I could not do it. What does it take to digest a carrot? Of course they shouldn't be digested at all, they were made for rabbits. But what about peas and — no, no, spinach — and meat? What does it take to digest meat? What kind of digestive juices does it take to digest oranges and rabbit and potatoes?

And then the Lord has a wonderful thing in the body. He thought out a separating system so as to take the things that are good out from the things that are not good, and the good things pass through into the blood and become profitable to the body. And the things that are poisonous and not useful are separated and pass out. Isn't it remarkable that God has made such a wonderful system of separating the good from the bad within our bodies and we don't do anything about it. We just swallow the food and go on back to school or to work!

God's thoughts are blessed thoughts. He thinks about things we need. Our eye, for instance, ordinarily adjusts itself to things that are close and things that are afar off. You have to spend a good deal of money to get a camera lens that will do that properly, and then you have to adjust the bellows of the camera. But God made our eyes so that they can immediately look away from an object one foot from us and look at things a mile away, and see them, too. God thought all of that out. Oh, wasn't it lovely that God thought out the diaphragm for the eye so that it will contract in the light and open up in the dark?

God thought out the cow — what a strange animal. A black cow will eat green grass that makes white milk and yellow butter that makes red hair on the baby. Just think, God thinks all that out! It isn't strange that David said, "How precious also are thy thoughts unto me, O God! how great is the sum of them!" Oh, these thoughts are precious thoughts.

He gave us gold for our eyeglasses and our teeth, but He gave us metals of steel and iron for the kitchen stove and for skillets. He gave us pretty metal to use when we need to be made pretty, and gave us tough metals to use in the kitchen. He made light metals like aluminum, and heavy metals like copper. God thought all that out. "How precious also are thy thoughts unto me."

The Lord thought of a way to make a sinner into a saint. That is the greatest thought of all, isn't it? to turn my love away from wickedness to grace, and from all sorts of transgressions and iniquities, to become a holy man or woman. How precious those thoughts are.

Then notice the Psalm says, "How precious also are thy thoughts unto me, O God!" Now remember that unto me — that is what makes it valuable. Have you ever noticed how often the tail of the text contains the best part of the message? Remember that one, "My grace is sufficient for thee." Now you know everybody believes that God has grace and that it is

sufficient, but it really isn't worth very much until you get hold of the last two words of that verse, "My grace is sufficient" — for somebody else? Who? No, no. "For thee!" You see, unless you get the last word it doesn't mean much to you, does it? "How precious are thy thoughts unto me."

If you have heavy thoughts today, and think unhappy things about God and think maybe He hasn't been very fair with you, then just sit down and take a sheet of paper and write out all the things He has done for your body and your soul and your spirit. Then write out all of God's thoughts of letting us live among Christian people, among dentists and doctors and lawyers, and men who can fix our eyes and fix our shoes and make ice for us to use in the summer, and canned goods to eat when we have no chance to get fresh vegetables, and so on. Think of God's grace, and surely you will fall in love with Him. And then think of His grace to us in placing us where we can get medicines and doctors and care in case of accident or burns or disease. The heathen have no such blessings — the blessings being in the hearts and minds of men. Those who invent things, this radio for instance.

Isn't it strange how I can sit in this room — I can see just three men, one man's back, and one man's face, and another sitting beside me. I can see them, but I can't see you folk away out there.

I know in Wheaton there are some listening, and in Holland and in Highland Park and River Forest and Winnetka. I can't see you, and there are no wires running out there. How does that voice get to you from me? I don't know. And the man who invented or discovered it was one time just a ragged, barefooted boy running around playing marbles, spinning tops and playing "Run Sheep Run," and all the rest of it. Where did he get the brains to invent the radio? And then these peculiar tubes in your machine. How did a man ever think or find out how to make that kind of an apparatus? I want to tell you something — no heathen did that. Heathen never invent anything but instruments of destruction. Those were invented in an atmosphere that was a Christian atmosphere, where the Bible is around, where there are Christians and preaching here and God's people giving out tracts and everywhere Christian influence all around, and it is in that kind of an atmosphere that you get blessings you enjoy today. And that all comes from the Lord Jesus. Those are God's thoughts, you know.

Beloved, if every one would let Christ come into the life personally and into the home and into the business, we could lay off our armies and navies, and our police forces and detectives, and shut up all the penal institutions, and spend all that money on good things, delightful things such as musical instruments, paintings, schools, and all sorts of good things. Wouldn't it be wonderful? Those are God's thoughts to you. But because you don't care for God's thoughts you reject them and refuse them and renounce them, therefore you have to pay the bill, and graves are filled earlier than they should be, and cemeteries are filled before they should be, and there are all sorts of things going on that shouldn't just because God's thoughts are not precious to us as they should be.

You remember in Isaiah 55:8, 9, the Lord said, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." They are more wonderful in quantity and more delightful in quality than any human thoughts. Beloved, God thought out mixing the gases around the earth for us to breathe. God thought out ways of navigating the sea. God thought out a way of making beautiful flowers, oftentimes on the hilltops and in your back yard. God thought out a way of making sweet things and sour things and hard things and soft things and bright things and dull things. My, my! how wonderful His thoughts are.

I tell you one thought the Lord had that you will be interested in. We read about the Lord Jesus, "And he thought it not robbery to

Clouds For Revival Showers Showing At Bloomington

The editor is specially happy about the revival campaign in progress at Bloomington, Illinois, sponsored by Rev. R. J. Zehr and the God's Half Hour radio program and the Tuesday Bible Class with services daily on Radio WJBC (1:30 p.m. week days, daylight saving time; 8:30 a.m. Sunday), and in the Majestic Theater (8 p.m. except Monday).

Last night, Sunday night, a great crowd packed the lower floor with about 100 in the balcony.

There were six public professions of faith, two of them middle-aged men who gave happy testimonies to the great thing God had done for them that night. A similar crowd was present for the Sunday afternoon service also, though I gave no invitation. It has been hard, sharp, plain preaching against sin with only one invitation before when another man was happily saved. There are many evidences that God is about to bless with a great revival. The cooperation of many friends from far and near is a blessing. Every night about half the crowd is from out of town, and in every service there are a number of visiting ministers from far and near. We covet the prayers of readers.

be equal with God" — there are some of His thoughts. It wasn't robbery for Him to be equal with God, "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He was willing to leave the Father, and to leave Heaven and to come down and spend time on earth and die at Calvary to save you today. It was in His heart. That was one of His thoughts. I should think you would love Him. Why don't you kneel to Him just now and bow in His presence and say, "I thank you for those thoughts. I thank You. I just worship You and love You, and I am going to read Your Bible and learn more of your thoughts toward me." You will do it, won't you?

IN THE RED

So many people insist on figures when they hear the statement made that liquor is putting the country "in the red." For those who want to use their pencils in working out their own mathematical solutions, we present these figures computed by the American Business Men's Research Foundation, Chicago:

(1) Nation's drink bill for fifty-six months — approximately \$12,417,790,860. (From April, 1933, when the sale of beer — 90 per cent of the liquor traffic — was made legal, to December, 1937. Based upon Federal official figures of liquor consumption translated into retail cost.)

(2) Liquor-bred highway accidents for fifty-six months — estimated \$2,273,000,000. (A conservative estimate, as a thorough recent investigation of coroners and safety department credit liquor with being a serious factor in more than 50 per cent of fatal accidents; it is generally accepted that each traffic fatality involves an average loss of \$50,000.)

(3) Drink-caused industrial accidents. Crime, reduced labor efficiency, increasing destitution, depressed living conditions due to liquor, fifty-six months — estimate \$5,000,000,000. (Includes conservative estimate of only 5 per cent of the \$15,000,000,000 annual crime bill, plus liquor's self-evident part in the nation-wide spread of organized vice and gambling interests.)

Total economic loss to nation, caused by re-legalized liquor traffic, 1933 to 1937, inclusive, \$19,690,790,860.

Total financial return of liquor traffic to Government of United States — federal, state and local — 1933 to 1937, less than \$3,000,000,000.

Paid back to labor and industry in wages, materials, transportation charges, etc., less than \$1,000,000,000.

Total paid out by liquor traffic to government, labor, producer, transportation, etc., estimated \$4,000,000,000.

Net loss to the people of the United States due to the liquor traffic (for fifty-six months, April, 1933, to October, 1937), \$15,690,790,860.

— Editorial in *The National Voice*

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WAR ... Should Christians Fight?

(CONTINUED FROM PAGE 2)

of you armed over Jordan before the Lord, until he hath driven out his enemies from before him, and the land be subdued before the Lord: then afterward ye shall return, and be guiltless before the Lord, and before Israel; and this land shall be your possession before the Lord" (Num. 32: 20-22).

In these wars, the children of Israel went "armed before the Lord to war," and they drove out "his enemies from before him."

Read the story of the book of Joshua, and you shall see that Joshua was a man chosen of God as a warrior, and to lead the children of Israel to possess the land of Canaan, destroying and driving out their enemies in war. The book of Judges shows how the angel of the Lord called Gideon and said, "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" (Judges 6:14). He sent also Ehud, and Jephthah and Barak, and Samson. Gideon's battle cry was, "The sword of the Lord and of Gideon."

Great kings of Israel and of Judah sometimes went to war in defense or in conquest, under the direct leading of God and with His blessing. For example, we are told that when Zerah, the Ethiopian with a million soldiers, came against Asa, that:

"Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that were with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the Lord, and before his host; and they carried away very much spoil."

— II Chron. 14:11-13

God was in the war of Joash, king of Israel, against the Syrians who oppressed them. Elisha the prophet invited king Joash to smite upon the ground with arrows and was angry because he only smote three times; these three times represented that he should smite Syria three times when it had been God's plan that he should war with them until he consumed the Syrians.

How many times God was with David in war! It was the miraculous strength and power of God that helped him to slay the giant Goliath (I Sam. 17:49-51). Against the Amalekites who carried away his family and the families of his troops, David inquired of the Lord,

"Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all" (I Sam. 30:8).

David followed the command of God to go to war with the Amalekites, and won in the great battle and recovered the women and children and the spoil carried captive.

Even Abraham went to war and recovered Lot and his family and wealth when they were carried away (Gen. 14:11-16).

Without any shadow of doubt, God encouraged His people, gave them plain directions about how to fight and when and where, and gave marvelous victories when they obeyed Him and trusted Him.

The Bible plainly declares, "The Lord is a man of war" (Exo. 15: 3). David said of the Lord that, "He teacheth my hands to war" (Psa. 18:34; Psa. 144:1). One name of the Lord is "the Lord of hosts," that is literally, "the Lord of armies."

Nothing can be clearer than that God sometimes approves of people going to war for principles and that He is with them, and when they call on Him and trust Him, He will give them victory and deliverance.

The modernist and unbeliever says that that teaching is in the Old Testament, and that therefore it will not do for us today. But the Old Testament is the Word of God just the same as the New Testa-

ment. The Ultra-dispensationalist, who is another kind of modernist, says that God so dealt with the Jews, but that He does not so deal with any other nation. But the Scripture never says that nor anything else like it. Instead, the opposite was sometimes true. That is, God sent Gentiles against the Jews and caused the Gentiles to triumph over them.

Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand."

— II Chronicles 36:17

In fact, for their sins God foretold the destruction of Jerusalem by the Gentiles, and the scattering of the Jews to all parts of the world, as they are this day (Deut. 28:25; Luke 21:20-24). Although the armies of Rome were wicked, they were in that case the agents of God, doing His will.

But God is not through helping people in war. Zechariah chapters 12, 13 and 14 tell how the remnant of Jews who will be in Jerusalem during the great tribulation time will be attacked by the armies of the Antichrist. Then again it will be as of old:

"The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem" (Zech. 12: 7-9).

Then in the very midst of the battle the Lord Jesus Himself shall return from Heaven and take up the fight, as told in Zechariah 14: 1-9. Again, He shall deliver His people Israel as He did of old. That will be the battle of Armageddon mentioned in Revelation 16:12-16, and God will even send an angel to dry up the rivers so that the marching armies of wicked men can arrive on time to be destroyed. Their utter destruction is told in Revelation 19:11-21.

It will be a literal battle on earth, with living people involved. And this greatest battle the world ever saw will be finished in one day, and the Lord Jesus Himself, with the armies of Heaven, will come to finish it and to slay the wicked.

Thus the New Testament teaches just as the Old, that God takes part in the battles of the earth to His own glory, and delivers those who love and trust and serve Him.

There are unbelievers and skeptics who mock at these scriptures. They will not love nor serve a God who would command some men to be put to death. Just one trouble with all such sinful and foolish men — they do not hate sin. God does. God hates sin in nations and in individuals and often He sends war or permits war to punish sin.

Should America Go To War With Germany?

There can be no doubt but that Germany, under the present government and leadership, is a bandit, criminal nation. The seizure of Czechoslovakia, and of Denmark; the senseless, conscienceless massacre of Poland, the attack on Norway, on Holland, on Belgium — these are inexcusably wicked. The aims of Germany are godless and selfish and bloody. The abuse and persecution of Jews, including confiscation of property, oppression, imprisonment and murder, is so wicked that an angry God is certain to pour out His wrath on Germany. Then, should America go to war with Germany?

I believe that America should not go to war with Germany now; and never if we can get out of it in a way pleasing to God. Ex-President Herbert Hoover has given in the Liberty magazine of June 15th the most powerful reasons why it would be tragic beyond words for America to enter the war and send our sons to Europe. He calls attention to the fact that such war

as this is followed by imperialism, intolerance, stateism, atheism and hate, and then, "their camp follower is revolution."

World-wide famine will inevitably follow this war if it long continues. Nations must fight dictatorship with dictatorship. No nation of people surrendering its liberties, and burdened by overwhelming taxation, is likely to receive back all its liberties from the government at the close of the war, and all will find taxation not only burdensome but crushing. In such situations Communism flourishes. And America is in the worst shape for war she has ever been, with depression, with enormous debts, with an unbalanced budget, with taxation the highest it has ever been. And America would be especially endangered to enter war under a regime that trends toward dictatorship and socialism as does the New Deal. The greed for power, the disregard for the Supreme Court, the Constitution, American institutions, and the historic American way of free enterprise would make a war terribly dangerous for America. Dictatorship, confiscation of property, with permanent hamstringing of private enterprise, would almost inevitably result, followed by worse depression and greater social unrest and probably revolution. That kind of a government that could not deal successfully with the American depression, unemployment and an unbalanced budget, is gravely to be feared in a time of national calamity like war.

Furthermore the awful result in hate and crime and sin are worse than can be estimated. A wave of sin and godlessness and atheism which follow any war not fought with distinctive Christian ideals and a great Christian leadership. War is to be feared and hated. War is almost the last resort of honor and principle. In the name of Christ, let no one advocate going to war for hate or revenge or gain. If the time ever comes when America must go to war, let it be only for self-defense or holy principles where good men cannot honorably be at peace.

Should America go to war? I earnestly hope we shall not. I believe that food, planes, and other war material should be sent to the Allies in unlimited quantities, and at once, as a matter of helping the right. But that if possible we should avoid sending armies to Europe. May God guide America in deciding whether she must, with a righteous conscience, go to war.

I do not know whether America should, but I do know that some nations should. England and France, who had pledged their solemn word to Poland, certainly did right to go to war. Any Englishman has a perfect right to pray to God for victory against Germany. Any French or English Christian young man has a perfect right to join the army and enter the awful business of trying to stop the blood lust and persecution, the godlessness and beastliness of German aggression. "He that sheddest man's blood, by man shall his blood be shed," says the scripture. Nations who vowed to protect weaker nations, should keep their promises. And they have a perfect right to defend themselves. To do less would be unchristian, it would be not honorable, not living up to the plain teaching of the Bible.

No Christian ought to hate Germany nor to hate German people. No Christian ought to want to kill anybody. God does not want people to die and go to Hell. He said, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 33: 11). Again we are told, "He is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). When God punishes sin, He still loves the sinner. So we ought to do. But in certain circumstances, it is manifestly true that Christians should go to war.

Should America join this war? Again I say, I do not know. Government officials, the President and Congress must decide that. They act as the ministers of God in this matter. Perhaps it should be put to a public vote, I do not know. But I do know that America's sympathy and prayers and help should be on the side of the Allies who fight in self-defense against a brutal and godless machine which does not regard man nor fear God. The question is not primarily where

are our interests? and what course will pay us? Rather, it is a question of right and wrong and no Christian can condone or excuse the attitude of such dictators as Hitler and Stalin and Mussolini, willing to murder the defenseless in their greed for land and power and fame.

This much I know. If America should go to war in such a case, where it is clearly right, and where our armies would be carrying out the command of God, that sacred commission He has given the nations of the earth to enforce law and order and bring criminals to justice, then American boys should obey the government. If they be called for war they should, in my humble opinion, go boldly, go without malice or hate, but prayerfully and lovingly determine to do what is necessary. If a Christian feels that he has conscientious scruples and that in his case it would be a sin to go to war, then let him stand by his conviction. He will suffer for it. But let him make sure that it is not stubbornness, but earnest conviction. I believe that the government ought to respect the real and sincere conviction of those who feel that they could not in good conscience be a soldier. In such cases, honest Christians can do other work to feed our people, to keep the factories going. They can do a work that would not be against their conscience nor against their country nor their God.

Let no one take war time as an excuse to be a rebel against government and thus a rebel against God. Sabotage, giving aid to enemies, strikes, false rumors — these are the works of criminals, not of Christians. I refer to strikes in such cases as would be against the national welfare as they often manifestly are, and as of course they always are if there is bloodshed and hate. To be a good Christian, one must be a good citizen. "The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God" (Rom. 13:1, 2).

Can Christians make good soldiers? Or to put it the other way around, Can a soldier in war be a good Christian? The answer is that he certainly can if his heart is right with God and if he is in obedience to his government in a good cause.

Consider the men of the Bible, the greatest men of God mentioned in His Word who were soldiers. Abraham took three hundred and eighteen men, reared in his own household, and pursued after the five kings and defeated them in the night. Moses, Joshua, Gideon, David, Asa — these were great men of God, men of faith, and yet they were all soldiers. And history furnishes some shiny examples of great Christians who were soldiers. Lincoln was a soldier in the Black Hawk war and President of the United States during the Civil war, commander-in-chief of the armies. Stonewall Jackson was a devout Christian, greatly loved and respected. Robert E. Lee was one of the greatest Christian gentlemen that America has ever produced, without a flaw in his character. In his case there was no matter of hate nor animosity, but of generous love and daily prayer as he tried to do what seemed to him right. General Lee said, "I have fought against the people of the North because I believe they were trying to wrest from the South dearest rights. But I have never cherished toward them bitter or vindictive feelings, and have never seen the day when I did not pray for them."

And George Washington, the father of his country, whose brilliant and noble character is admired around the world, was a great soldier, but he was a great Christian soldier. I have no doubt that George Washington, kneeling in the snow to pray at Valley Forge, did more good to free America from the heel of the tyrant than he did in any one battle.

Yes, men may be Christian men, humble men, peace-loving men, meek in spirit, soul-winning, Bible-reading, Spirit-filled men anywhere God wants them to be. And wherever we go we must go as the servants and children of God to do His will, "with malice toward none; with charity for all," as the great war-president, Lincoln, devoutly said.

Christians Should Pray For Wars To Cease

Prayer is always proper; it is doubly proper in time of trouble.

The Word of God says, "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psa. 50:15). That certainly applies to war.

Christians are commanded to pray for rulers and those in authority, that we may have peace. In First Timothy 2:1, 2, the Scripture says:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Christians should pray, intercede, make supplication, and should give thanks, the Scripture says, for kings and all in authority. And the purpose of prayer should be, that "we may lead a quiet and peaceable life in all godliness and honesty."

Christians ought to pray about the war now on in Europe. They should pray for leaders in the governments of the world, particularly in the governments of France and England, now under such stress. And then particularly we should pray for our own government, that God will give our leaders wisdom to bring about peace. We should earnestly desire peace, even if we should find it necessary to go to war. And we should earnestly pray that God will quickly bring peace.

And if any man or boy reads this who may find himself drafted into the army or navy, called to fight in war, then let him take Christ as his partner and claim protection and peace that God gives to His children who trust Him.

When I was in the army in 1918, I remember how sweet to my soul were the promises of the Ninety-First Psalm. I put myself to dwell "under the shadow of the Almighty." I said of the Lord, "He is my Refuge and my Fortress." He covered me with His feathers, and under His wings I trusted and was not afraid. God gave me peace. Then in a strange way, giving me a case of the mumps and sending me to a base hospital, He made me miss the boat to France and I never got overseas. That was not the way I would have chosen. I wanted to go, but God cared for His own. Any Christian who is in the will of God can have sweet peace anywhere and perfect protection.

A Christian soldier in the front line trenches is as safe as he would be at home, if he is in the will of God and trusting. He might die at home, he might die in the battle, but he will not die in either place except it be God's will, and he can rest assured in that and have sweet peace.

But Christians should pray for the end of all wars. We are taught to pray in the model prayer given us by our Saviour, "Thy kingdom come. Thy will be done, as in heaven, so in earth" (Luke 11:2). That prayer is a prayer for the coming reign of Jesus Christ. For this world will never see peace until Jesus Christ, the Prince of Peace, comes to reign!

Then the will of God will be done in earth as it is in Heaven, but never before. Then, "They shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

Then it will be true that, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). Then the poor shall never be oppressed, "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:4). And then sorrowing and sighing shall flee away!

A war-torn world sighs with its burdens and sins. Come, Lord Jesus, come! The Saviour must take away His own for a honeymoon in Heaven. Then upon the earth there shall be great tribulation. The greatest armies and the greatest battles and the greatest persecution, the greatest suffering, will take place with half the population of the earth being killed. And then Christ shall return to fight the last battle and reign on the earth and we shall have at last, at long, long last, peace on the earth!